14:Roy 1-5 (no date) 1938 AR7 Khasi AR7

827 The Khasi's interpretation of his life is this,—'long jaid na ka kynthei,' i.e., from woman sprang the kind, or species; 'U kha uba ai ka rynieng,' i.e., it is the father who gives the stature or person. Thus, the mother produces the kind or species, and this kind 'ka jaid' springs and remains in the man's own house ('ha laing') by his mother, and is continued by his sister and his niece, sister's child.

828 The stature or person, is produced, crystallised and is endowed with power and fortune, that is, with power to resist forces which affect a man's capacity to grow in power and in fortune, by his father, father's younger brother and father's elder brother, and by the father's nephews.

602 835 Thus the Khasi says all those who spring from the same womb are his kind, '*jaid-u sang*'; that is, they are forbidden as 'sacred' because, he says, they are suckled of one and the same breast. They are 'sang jaid.'

827 602 Again, he says, all who receive or derive retrospectively their stature from the common source which gives birth to man's body—*u sang*, that is, they are tabooed or are sacred as they come out or spring or are generated from one navel-string (umbilical cord), *u sohpet kha*. They are '*sang sohpet kha*.'

(a) = *Sang jaid*

Table Woman

(1)

(b) = *Sang sohpet kha.*